

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1898

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THEOLOGICAL SEMINARY

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THE CHRONICLE

OF THE

London Missionary Society.

VOL. VII.—NEW SERIES.

Edited by the Rev. GEORGE COUSINS.



1898.

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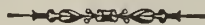
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No. 73.—NEW SERIES.]

JANUARY, 1898.

[PRICE ONE PENNY.]

THE MISSIONARY MOTIVE.

THE NEED OF MISSIONS AS ILLUSTRATED FROM THE FIELD.

BY THE REV. W. J. LAWRENCE, OF BANGALORE.

A PART from the obligation that is binding on every Christian to evangelise the nations in obedience to the order of Christ, the strongest motive to missionary work is to be found in the condition of the people among whom missions are carried on. That is, I appeal with confidence to the unconscious testimony of the people themselves in order to find the strongest proof that their religions, whatever they be, are not able to help them in this world or give them confidence to face the next, and that for a right discharge of duty to God and man there is no way save the way of the Cross. In my work in the Bangalore District I have been brought closely into touch with the different classes of the people that form the unlearned, but by far the larger part of the inhabitants. And I am deeply impressed with the evil effects that follow necessarily from practices which are all but universal among them.

For instance, to confine myself to one of these in the limits of this article, there is idol-worship. One of the results that follow from this is what for want of a specific term I must call the *narrow sense* in which the

word God is understood. The actual word (Devaru) has been frequently used as a term of respect to myself; as we should say "sir." But even in our preaching in the villages, it has been absolutely necessary to explain the term before we could use it: if we had used it unexplained those that heard would have thought it referred to the Monkey God (*Hanumanta*), or whatever deity was established as the god of the village. And my experience has been that men do not think otherwise except a leading question be put to them, which seems to drag them out of the rut in which they habitually think to see the God above in sunshine and rain. It follows as a matter of course that *blank idolatry*, unredeemed by any feature of good, is everywhere prevalent.

Now, as in olden time, men worshipped the idol instead of the god it is supposed to symbolise; and even if it were not so, what god can an elephant-headed man or a monkey remind men of? What idea of a god can they take from the heaps of earth which the white ants have raised, or from the seven-pointed stones which constitute the deity of so large a part of the people? And the people themselves have not the thinking power to separate the object symbolised from the symbol. To them all terms are concrete. You speak of "town," and they think of the great town in their neighbourhood; you speak of "God," and they think of their village deity. Then, further, since the idols are such irrational,

unintelligent objects, the feelings which we bring to our worship are necessarily absent in the worship of them. Love, reverence, communion have no place. One idea only is dominant, the idea of an accumulation of merit which forms the motive of the worshipper, except in such cases as a specific immediate return is asked for in consideration of special gifts. But this idea of merit has a larger application than this. The word religion (*dharma*) is practically synonymous with the word merit (*punya*). Hence worship, charity, liberality, kindness, are only so many ways of gaining merit. Thus religion is reduced to a mechanical round of efforts after salvation by works. And what ought to be the elevating, purifying part of man and woman's life, is but a question of mere gain or loss on as low a plane as if it could be expressed in terms of money.

And equally as a consequence of the degradation of thought, brought about by idol worship, add to this: in their social life the people are the prey of the religious teacher, the astrologer, the doctor, and the priest, whose only aim is gain—men who should be helpers and comforters to the down-trodden and the weak.

The whole system of so-called religion is one that has not only the negative faults already referred to, but is, in itself, a gigantic incitement to evil; the religious function of a village is the recitation of a part of the story of Vishnu's life, in which the chief part of the recital is concerned with the awful depravity of the god when incarnate in the form of Krishna. The temples and the cars on which the god is placed for its annual ride, are so vile that they and the so-called sacred hooks have a special clause in the Indian Penal Code exempting them from the punishment that is incurred by all who either produce or publish such things other than for sacred use! The influence of this evil is so great that the language itself is polluted, and the thought of little innocent children learning and using the common talk of those about them makes one shudder.

And this is Hinduism in practice. The more I see of it, the more I regret that the Christian Church did not rise to its high privilege centuries ago. The blame for this hideous system of ignorance must not fall on those who have never had opportunity for being taught otherwise, but on us, upon whom has come the priceless privilege of a Christian land and Christian homes, in that we do not realise the infinite need, the perpetual longing, the low lives, the futile efforts of those who are, in their weak, childlike way, feeling after God.



FROM THE ACTING FOREIGN SECRETARY

MY colleague and I have been greatly encouraged to find that the paragraph published in the December CHRONICLE respecting supplementary warrants to our missionaries is bearing fruit. One friend, who prefers to remain an unknown donor, has been led to consider the question of personal duty in connection with these supplementary warrants, and has generously forwarded a cheque for £250 to make it possible for the Directors to grant them. Perhaps others may be stimulated by this example to act in the same spirit. I will not repeat the paragraph here, but will simply ask those who may have overlooked it, or forgotten it, to refer to the December CHRONICLE, where they will find the paragraph on page 267.

AGAIN we have to record the death of one who has long held a foremost place in the esteem of the Society. On another page our readers will find details respecting the late Professor Legge; but I must add a few lines to these testimonies to his missionary consecration and great talents. We have good reason for knowing that it was a great sorrow to the lamented veteran, in his later days, that he could not fully endorse the action of the Board, especially as regards the forward movement and the reconstruction of the Board; but we have it on the testimony of his son that "of his connection with the Society he was so proud to the last that first and foremost was the place it held in his heart." Full well do I remember Professor Legge's last visit to the Mission House and the interest he took in all that was going on. He looked considerably aged and feebler than I had ever seen him, and seemed half-conscious of a doubt whether he would ever see the familiar place again. Professor Legge's name will ever stand high on the Society's roll-call of missionaries. It was a privilege and honour to be the instrument in God's hands for sending him to China.

THE last letters received from the Deputation to Madagascar are dated October 26th and 27th. Our friends had reached the capital in good health after a most interesting journey, and were both quite well. The rainy season being near, the missionaries strongly advised Mr. Thompson and Mr. Spicer not to remain in the island too long. They were to leave for the Betsileo country, in the South, on Tuesday, November 9th, but were uncertain as to whether they would be able to visit Farafangana on the South-east coast. As already announced, Mr. Spicer was to leave Tamatave on December 18th, and from his home letters Mrs. Spicer infers that he will not be in England until about January 25th. Mr. Thompson, leaving a day or two later, will make his way to Cape Town, though by what route he could not, when writing, be sure. The deputation had had one important interview with General Gallieni, and were to have a

second the day after the departure of the mail. From a telegram dated Antananarivo, December 7th, and received on December 10th, we learn that they had returned from their journey to the Betsileo country; better still it is implied that a *modus vivendi* with the authorities had been found, and in confirmation of this the deputation state that Miss Hare's services were greatly needed at Fianarantsoa, from which, in consequence of the break-up of her work, it had previously been decided to remove her, and that they had decided to cancel the arrangement for transferring her to Samoa, and were keeping her at her post. We must wait for details; but this telegram is undoubtedly the most hopeful thing received by us from Madagascar for many a day.

At Peulton, South Africa, there is a splendid opening for a missionary-hearted, certificated teacher, competent to educate and train Kaffir girls. For some years past the excellent buildings have been closed and the school discontinued; but, encouraged by the promise of aid from this Society, the Congregational Union of South Africa has undertaken the responsibility of re-opening the school, and both Mr. Evan Spicer, who was recently there, and Mr. Thompson, who knows the school well, are urgent in pleading its claims, and ask us to take all possible steps for securing a suitable head mistress. The school is a boarding-school, and the head mistress would have to train the girls in domestic life as well as give them a sound Christian education, which would meet the requirements of the Cape Government code on the one hand, and the missionary character of the school on the other. We were hoping to appoint a lady who is already well-known as a successful worker for the Society; but, unfortunately, difficulties have arisen in connection with that appointment, and all thought of it has had to be abandoned. As we have no one on our own list of candidates eligible, I am taking the somewhat unusual step of making our wants known through the CHRONICLE, and shall be happy to receive applications, or to give further information to any lady who feels called to this work and is competent to undertake it.

OUR last issue contained a revised and greatly enlarged list of lantern-slides suitable for use in lectures on foreign missions. These slides have been brought up to date as far as possible, old and inferior slides having been taken out of the sets and new ones substituted for them. Completely new sets have also been added. A copy of notes for the guidance of the lecturer is lent with each set. We trust that during these winter months extensive use will be made of these slides. They are not intended just to amuse children, but are an effective means of instructing adults and children alike as to the details and true character of mission work.

MAY I also call attention to the bound volumes of the CHRONICLE and *News from Afar* for 1897? These are now ready, and are obtainable at the Mission House, price, carriage paid, 2s. each, or 3s. 6d. if sent together. They will make useful gift-books.

GEORGE COUSINS.

FROM THE HOME SECRETARY.

I AM glad to begin my notes for the New Year with an encouraging report of our financial position at the end of November. Up to that time we had received for general purposes £31,735, and by legacies £8,428, against £31,082 and £6,202 for the same period in the previous year. From the reports of many unusually successful anniversaries I am hopeful that the remaining months of the financial year will more than maintain

the increase for general purposes; but we have no reason for expecting legacies to come up to those of last year. During this period our expenditure has been £81,616, compared with £77,294 for the previous year. Probably some of this anticipates part of our annual expenditure; but we cannot expect a clear balance-sheet till we secure the additional £10,000 a year for which the Directors have appealed.

WE do not yet know the results of the week of Special Prayer, Thanksgiving, and Self-denial which was to be observed in London at the end of November, but have reason to believe it will be an improvement on that of last year. Will friends in the country endeavour to make early arrangements for setting apart for that purpose the week beginning on February 20th?

THE amount promised to the Centenary Fund now stands at £108,451, of which £101,824 has been paid. It is still open, and additional gifts will be gratefully received.

THE Children's Missionary Band, which is our youngest organisation, is capable of great extension, and I hope the New Year will witness its steady growth. Its object is to instruct the children of our churches who are not already interested through Sunday-school agencies, and to train them in helping the Society. Full particulars will be sent, on application, by the Honorary Secretary of the Band. It is gratifying to note that during the past twelve months £268 15s. 4d. was received from the associated bands.

ANOTHER method of educating our children and young people will be found in the Questions and Competitions announced in the January number of *News from Afar*. The Directors have decided greatly to enlarge the scope of the Competitions, and hope, by offering more numerous prizes, to promote missionary study in many fresh circles. Superintendents of Sunday-schools, secretaries of Christian Endeavour Societies, and parents generally, can greatly help us in this important work.

THE Watchers' Band—as will be seen on page 4 in the Proceedings of the Board—has lost its indefatigable Honorary Secretary. Mr. Liddiard has long been of opinion that the Band needed to be brought into closer touch with the Society, but it will be hard to find a successor who will work with zeal and determination as great as he has shown during the five years of his honorary secretariat. All Watchers will heartily agree in the regret expressed by the Board and in the acknowledgment of his earnest labours for the Band. He leaves behind him an enduring monument of his toil in the 25,000 members at home, in addition to many abroad. Till his successor has been appointed by the Board, all communications may be addressed to the Secretary of the Watchers' Band, 14, Blomfield Street, E.C., and will be promptly attended to. I feel sure that all the Watchers will earnestly pray that Divine guidance may be granted to the Special Committee now seeking to make arrangements for the future working of the Band.

THE following arrangements have been made for the May Anniversary:—

- May 7th.—Saturday afternoon, Children's Demonstration, Exeter Hall; Chairman, F. H. Hawkins, Esq., Wrexham.
- „ 9th.—Mission House, Prayer Meeting at 10 a.m.; Members' Meeting at 2 p.m.
- „ 10th.—Falcon Square Chapel, Ladies' Meeting, at 3 p.m.
- „ 11th.—City Temple, Sermon, Dr. Berry, at 11 a.m.; Queen's Hall, Conversazione and Public Meeting; Chairman, Evan Spicer, Esq.
- „ 13th.—City Temple, Meeting for Young Men and Young Women. ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, November 23rd, 1897.—REV. THOMAS GREAR in the chair. Number of Directors present, 68.

Miss Lillie E. V. Saville, M.D., of Peking, met the Board. The Acting Foreign Secretary explained that, although Dr. Saville reached this country in June, she had been too unwell to meet the Directors before now. While nursing the inmates of the Boys' Boarding School at Peking through an outbreak of typhus, she contracted the fever, and was so seriously ill that her life was despaired of. Her colleagues nursed her with great devotion, and by the blessing of God her life was saved.—The Chairman expressed the sympathy of all present with Dr. Saville, and the hope that she might soon be completely restored to health.—The Rev. A. T. Saville, of Rye, who is a Director of the Society, thanked the Directors, on behalf of his daughter, for their sympathy. The reatest disappointment of his own life was being compelled to main in England whilst his heart was in the foreign field, and daughter was now feeling the same.

The following letter from Mr. J. E. Liddiard to the Chairman of the Board was read :—

"MY DEAR MR. GREAR,

"November 22nd, 1897.

"I write to you as Chairman of the Board in relation to the Watchers' Band.

"It is now five years since I took up the work which had been begun shortly before by Mrs. Liddiard. Through these years I have spared neither time, nor thought, nor labour in organising the movement and promoting its advancement, and the annual reports which have been issued will show in some degree what has been accomplished.

"The Watchers' Band, however, is not yet taking that place as an essential part of the Society's organisation which I am convinced is necessary to its thorough efficiency and usefulness, and I feel assured that it will not do so until it is in the charge and under the control of one of the Society's secretaries.

"I have, therefore, after much earnest and prayerful consideration, come to the conclusion that, in the interest of the Band itself, it is desirable that I should resign my position as its honorary secretary, and so give the Board the opportunity of working it upon such lines as it may deem best.

"Abundant evidence has been given that there are within the movement possibilities of the greatest usefulness, and of immeasurable blessing, and in asking the Board to accept my resignation I beg to express the earnest hope that such arrangements will be made as shall best conduce to these ends.

"I may say that my decision is final, and that I shall be glad to be relieved of the duties of the office at the close of the present year.—With very kind regards, I am, yours faithfully,

"JAMES E. LIDDIARD."

It was resolved :—

"That the Board has received with very great regret the resignation of Mr. James E. Liddiard as honorary secretary of the Watchers' Band. In accepting the resignation the Board wishes to place on record its high appreciation of the voluntary services so ungrudgingly rendered by Mr. Liddiard in organising and carrying on the work of the Band during the last five years, and to assure him of its deep gratitude to him for his unremitting efforts on its behalf."

"That the whole question of the future working of the Watchers' Band be referred to a special Committee consisting of the members of the Watchers' Band and Consultative Committees."

FROM THE SECRETARY OF THE WATCHERS' BAND.

SOON after these notes appear I shall no longer occupy the position of Honorary Secretary of the Watchers' Band, which I resign at the close of the year. Since the announcement of my resignation was made public I have received a large number of letters from ministers, branch secretaries, and other friends, whose kind references to my work I very much appreciate; but the letters are especially gratifying, as indicating the strong hold which the Watchers' Band has upon the affection of so many of the best friends of the London Missionary Society.

* * *

IN relinquishing the office it has been my pleasure and privilege to hold, it may be well briefly to summarise what has been accomplished. The Watchers' Band began its existence in 1892, and through each succeeding year it has given full evidence of vigorous life, and, by its continuous growth and usefulness, has abundantly justified the hopes and expectations which attended its birth.

* * *

BRANCHES have been formed in England, Ireland, Scotland, and Wales, in the Channel Islands, Canada, New South Wales, Victoria, South Australia, Western Australia, Queensland, New Zealand, and Tasmania, in North India, South India, Travancore, China, South Africa, Madagascar, and Polynesia; there are also many unattached members in other parts of the world. In the Home Division alone about 650 branches have been registered, and more than 25,000 members have been enrolled.

* * *

A NUMBER of publications have been prepared and issued, including the "Manual and Atlas," the third edition of which, making its sixtieth thousand, is now ready. These publications have helped the members to a fuller knowledge of the Society's work and workers, and have widely extended the usefulness of the Band. A circulating missionary library of 1,400 volumes has been formed, with the view of bringing the best missionary literature into the hands of the ministers and members of our churches and congregations throughout the United Kingdom. This is rendering good service and is increasingly appreciated. There has also been handed over to the General Fund of the Society, after the payment of all expenses, a total sum of £852 17s. 11d., besides the many other contributions that have been received from members of the Band.

* * *

AND beyond all this, there is much, and that of the best, which cannot be tabulated; but it will be seen that the organisation which has thus been developed—whose object is the extension of the Kingdom of Christ throughout the whole world, the full equipment of every missionary worker, and the outpouring of the Holy Spirit upon all the work—possesses the potency and promise of blessing beyond measure, and that it may, therefore, claim the ardent support of all who have at heart the interests of our Society and of the churches it represents, and is worthy of the most sympathetic regard and helpful nurture of the Board. I scarcely need say that, having put into this movement so much of the best that I could give, I shall

continue to watch its progress with the deepest interest, and to pray that it may still more abundantly prosper.

JAMES E. LIDDIARD.

NEW BRANCHES.

<i>Branch.</i>	LONDON.	<i>Secretary.</i>
Twickenham	Miss E. L. Francis.
Tottenham Court Road	Mr. H. J. Barber.
	COUNTRY.	
Altrincham	Mr. W. Greenleaves.
Cuckfield	Mrs. Knott.
Liverpool (Seaforth)	Miss J. Caldwell.
	SCOTLAND.	
Oban	Mr. R. F. Hughes.
	WALES.	
Bangor (Ebenezer)	Miss N. Williams.



AN APOSTLE TO THE PEOPLE OF HUNAN.

DEAR MR. COUSINS,—In a former letter I told you that Mr. Peng Lan-seng had succeeded in procuring a large house at Heng-chow, with the cognisance and approval of the officials, that the daily visitors were numerous, and that more than thirty Christians, including the candidates for baptism, were meeting every Sunday for worship. I also stated that a house had been rented at Heng-shan, and that there was a congregation of about thirty Christians in that city.

A portion of the house at Heng-shan was turned into a chapel, and Mr. Peng succeeded in getting the magistrates to issue proclamations in favour of Christianity. They were not at all inclined to comply at first; but Mr. Peng persevered, and ultimately his logic and earnestness prevailed. Three of them are written in the four-metrical style, and are intended to be hung in front of the chapel-gates or doors. One is by the Prefect, and two are by the magistrates of Heng-yang and Tsing-chuan districts, whose Yamens are located in the city of Heng-chow. A translation of these documents may interest you. Fuh-yin-hui-tang, Hall of the Society of the Blessed Sound, is the name by which the chapels of the London Missionary Society in Central China are called :—

BY THE PREFECT OF HENG-CHOW.

“The Fuh-yin-hui-tang should be protected by right of Treaty; hence all desperate characters who attempt to create disturbances against it will be punished with the utmost severity.”

BY THE DISTRICT MAGISTRATE OF HENG-YANG.

“This Hui-tang (chapel) is a place of importance, and has for its objects the preaching of the Gospel and the exhorting of the people to be good. I therefore prohibit persons from causing obstruction and trouble; and such as disobey my words will be prosecuted and punished.”

BY THE DISTRICT MAGISTRATE OF TSING-CHUAN.

“This Hui-tang is for the purpose of preaching the Gospel and exhorting the people to be good. I therefore prohibit the making of noises and the creating of disturbances here; and all such as disobey my injunctions will be severely punished.”

The fourth proclamation is by the two district magistrates, and was intended to be posted on the gates and walls of the city. It is a longer document, and contains special reference to the visits paid to Heng-chow by Dr. Wolfe, the German traveller, and Mr. Sparham and myself. Being a document of special interest and no small value, I send it to you in full. The following translation I take from the *North China Daily News* :—

“PROCLAMATION CONCERNING FOREIGNERS TRAVELLING IN THE SIANG VALLEY, HUNAN.

“Chen, acting District Magistrate of Heng-yang, and Sheng, acting District Magistrate of Tsing-chuan in the prefecture of Heng-chow, Hunan, hereby make a joint proclamation for the information of all concerned. Whereas sincerity and confidence between host and guest and the fostering of harmony are virtues which are no strangers among the people of this Empire, from the times of the ancients to the present day, therefore our Imperial Sovereigns, when permitting international intercourse and commerce with the countries beyond the seas, also consented to the insertion of clauses in the Treaties allowing travelling and missionary work. In consequence, not only have Westerners come to China for travel in very large numbers, but the Chinese who have gone abroad for the same purpose are by no means small in number.

“To give an instance which must be appreciated by the people of our two districts, they are all aware of the travels in Western countries of their illustrious fellow citizen, H. E. Wang Chih-ch'un, the present Provincial Treasurer of our sister province of Hupeh. What man, woman, or child in Heng-chow prefecture is ignorant of the important mission of His Excellency to the West at the command of the Emperor? Nay, who amongst them has not waxed enthusiastic when speaking of the glory and honour shed upon the prefecture in the selection by the Throne of their fellow townsman to such an important mission abroad? Who has not read H. E.'s diary of his travels and can forget that portion which spoke of the honour and distinction showered upon H. E. by the officials and people of every Western city H. E. and suite passed through, and the friendliness and hospitality extended to the mission by their hosts? Especially should the members of our *litterati* consider this and weigh the above words when according treatment to those who come to this country from afar. They should welcome strangers who come into this city on the same principles as were extended to their fellow townsman when he was travelling abroad. What right have they to act contrariwise and brow-beat and bully the stranger within the gates?

“Hence we cannot help asking the rowdies and restless spirits of our towns, who, the moment a foreigner reaches our boundaries in his travels, at once begin to start unfavourable rumours in order to incite the ignorant amongst the people to create hostile demonstrations against the stranger, what really is your intention in doing all this? Is it because you desire to battle against Westerners? But the strangers generally number at most a couple of persons; what glory or heroism then can there possibly be in conquering a single man or a couple of men? Is it because you wish to oppose the local authorities? But the local authorities are only observing the Treaties in giving pro-

tection to the foreigner, and by preventing riot and bloodshed are really protecting the people also.

"As for the practice of the local rowdies and deperadoes of gathering in large crowds and relying upon their numbers to cause riots to spring up—such practices are the greatest bane of this prefecture. Formerly, when the German named Wolfe, and afterwards, the Englishman John, arrived at our boundaries, the local desperadoes, making a pretence of preventing these foreigners from viewing the Stone Drum, gathered great mobs on the opposite banks of the river, and also went so far as to throw bricks and stones at the strangers. And even when the authorities arrived on the scene, trusting in their numbers, they refused to listen to reason or disperse. As a matter of fact, when the troops were collected it would have been an easy matter to charge the mob and arrest one or two of the ringleaders, and severely punish them in order to overawe the riotous spirits of the city; but the authorities could not find it in their hearts to decapitate anyone without first teaching the citizens of this city and the two districts concerned that they tread dangerous ground in repeating such riots. With this end in view, therefore, we hereby issue the present proclamation to every condition and class of our people, as well as to the people of the various shops and stores who belong to the local militia organisations, calling upon all to behave themselves. You are to consider it to be your duty to exhort, each man in his own circle, the people, old and young, high or low, whom you can influence, so that all may know that China and the countries beyond are on most friendly terms; that as strangers come within our gates so do our countrymen visit the cities of the West, a practice which has become very common at the present day; and that from henceforth if ever the people should see foreigners entering the boundaries of this city, the strangers should be allowed to do so unmolested. You are not to treat them as monstrosities simply because you happen to have seen so few of them.

"Young boys and children also should be taught and kept within bounds by their parents and elder brothers, for the former have often been the cause of many riots. Boys and children are in future to be prohibited from collecting in crowds and following at the tail of the foreigners, making great noise and displaying unruly antics as they have hitherto done. We, therefore, give full warning that after the issuance of this proclamation should such unruly conduct still be persisted in and rowdies and shop apprentices and street boys and children continue to defy the laws and refuse to listen to reason, it must be remembered that foreigners are permitted to visit our cities and towns by special articles of the Treaties, and hence any one creating, without cause or reason, a disturbance against Westerners will be guilty of disobeying the Imperial decrees, and as such are liable to be treated by the authorities as rebels and beyond the pale of forgiveness. In consideration, therefore, of what has been stated above, we hereby declare that we have given special instructions to our soldiers and runners to arrest on the spot anyone guilty of disobeying our commands, and afterwards not only will the headmen of the wards in which the culprits dwell be called to account for the conduct of their juniors and subordinates, but they will also be compelled to give up *everyone* of those who joined in the disturbance, in order that everyone, high and low, old and young, may be

punished to the utmost extent of the law. Fathers and elder brothers of children who have been caught throwing stones will in future have to suffer for the conduct of the youngsters, and no leniency will be exercised in any case.

"It is on account of our anxiety for your welfare and lives, ye people of Heng-yang and Tsing-chuan, that we now issue this joint proclamation and are not weary in repeating again and again our warnings in order to awaken in your hearts a comprehension of the dangers incurred by disobeying the Imperial edicts and defying the laws which are made to guard your lives and properties. Desist, once for all, from listening to rumours and the specious speeches of rumour-mongers. Beware how you become influenced by them and get incited to join in riots and disturbances organised by interested people, and thereby put your own heads within the noose prepared for law breakers, while you ruin, at the same time, your relatives and connections. A most important proclamation.

"The 11th day of the 7th moon, 22nd year of Kuang Hsu (8th August, 1897)."

Mr. Peng has returned to Hankow with copies of these valuable documents. His heart is full of joy, gratitude, and hope, and so are ours. Mr. Peng has done wonderfully well, and succeeded beyond all our most sanguine expectations. He is a native of Chang-sha, the capital of Hunan. Before his conversion he was one of the worst men in all this region. But God had mercy on him, and has so changed his heart that he now promises to become a very apostle to the people of Hunan. He is bent on establishing mission stations at Yochow, Siang-yin, Chang-sha, and Siang-tan, as well as at Heng-chow and Heng-shan. And this is not all. He speaks of carrying the Gospel to the borders of Canton and Fukien. There are not a few among your readers who will, from their heart of hearts, wish Mr. Peng Godspeed.

Though Mr. Sparham and myself were driven away from Heng-chow without having accomplished all that we hoped to accomplish, our visit was not in vain. It is still bearing precious fruits, and will do so in all the days to come. The work in Heng-chow and Heng-shan is the fruit of it. I am convinced that the gates of Hunan are about to be thrown open, and that the foreign missionary will soon be permitted to live and labour in its cities and towns. In some respects the Hunanese are proving more progressive than the people of those provinces of the Empire where Western improvements have been in favour for some years. We have heard that the electric light has just been established at Chang-sha, and that the halls for the examination for the M.A. degree, going on these days, are lighted by electricity. That is something unheard of in any other province in the Empire. Now that Hunan has begun to move, we may reasonably expect it to move rapidly. And it will do so not only in the adoption of Western inventions, but in the adoption of the Christian religion also.

Mr. Peng, with his family, will soon return to his work in the Siang Valley. Mr. Sparham and myself hope to pay Heng-chow another visit soon. It has been for many years one of the deepest desires of my heart to establish a mission in Chang-sha. It looks now as if that joy was going to be mine. Please join me in the prayer that it may be so.—Yours sincerely,

GRIFFITH JOHN.

In Memoriam.

THE LATE REV. PROFESSOR LEGGE, M.A., D.D., LL.D.

I.—HIS WORK IN CHINA.

THE fame of Dr. Legge as a Chinese scholar of the very first rank has travelled throughout the world, and men who have studied his works confess that it is not only well earned, but that it will also be long before it dies out and is forgotten.

As a student Dr. Legge was of a scholarly turn of mind, and he might have risen to high eminence in the university in which he was trained had he been disposed to stay at home and pursue his literary studies. His mind, however, was set upon becoming a missionary, and accordingly, in the year 1839,* he was appointed to labour in the great empire of China.

In those early days China sternly and haughtily refused to allow foreigners free access into the country. Merchants did, indeed, live in Canton, but under such galling restrictions and liable to such constant affronts, that it was only because trade could be carried on under no other conditions that men consented to remain there at all. As for missionary work, that would have been absolutely prohibited. This is proved by the fact that Dr. Morrison, the first missionary to China, had been compelled to become a servant of the Honourable East India Company in order to be allowed to remain at his post in Canton. Dr. Legge, therefore, began his missionary life at Malacca, where he became the presiding spirit in the college which had been established there for the higher education of Chinese young men, who, it was hoped, would play an important part in the elevation of their country.

After the conclusion of the war between England and China, and the signing of the Treaty of Nanking, by which Hong Kong was ceded to the former country, Dr. Legge hastened to take up his residence there and commence the work that he carried on so successfully for many years. His scholarly instincts, as well as his training at Aberdeen, had led him in the course of his classical studies to conceive the idea of mastering the Chinese classics. He was not content with being able simply to acquire the spoken language of the Chinese that crowded into the new colony; he would study the written characters in which the books are printed, and thus he would be able to read for himself

the writings of the ancient sages of China. Dr. Legge was a hard student. Specially favoured by nature with a splendid constitution, he could work longer hours and do with less sleep than most men. To the majority of students the study of Chinese has a fascination that only those who have engaged in it can understand. Soon it became to him an absorbing passion; for as he pored over the words and thoughts of men that lived more than twenty centuries ago, he became dimly conscious that his life-work would, in some way or other, be intimately associated with them.

As his knowledge of the language grew, and his acquaintance with the writings of Confucius and Mencius became more thorough, the purpose to translate these into English gradually fixed itself in his mind. There are two things that are absolutely essential to those who would understand the Chinese people, and these are, that they should study the sacred writings of China, and that they should read the standard history of the country as it has been written by native historians.

Dr. Legge determined that the first of these should be made possible by translating them into his own language, and thus bringing them within the reach of every English reader that cared to know about them. This was a splendid conception of his. The Chinese classics reveal the mind of China more than any other books that have ever been written in that great empire. They stand, in fact, in very much the same relation to the people of China as the Bible does to the English. They have had to do with the moulding and development of the Chinese character. From early times down to the present they have been the only school-books that could be tolerated in any school throughout the eighteen provinces. Every man that professes to be a scholar knows them off by heart, and even those whose education is most imperfect will assume an appearance of culture by quoting sentences that they have learned from them on all possible occasions. They are the royal road to distinction and honours in the State, for only the men that have got their degrees by passing examinations in them can hope for high official appointments. The thoughts and teachings of these books have so permeated society, that every man in China is a Confucianist first, no matter what else he may be after. Dr. Legge felt that in translating them from the difficult and mysterious characters in which they were written into the language of the West he would be benefiting the Chinese by letting the world know what kind of a people they were. This mighty task that he calmly set before himself he accomplished with signal success. Only those who know Chinese can appreciate how thoroughly he has done his work. The writings of the men who have influenced more people than any other that we know of have been revealed by the industry and genius of this great scholar to the readers of all countries, and though many passages in them lose their force and power by being put into a Western garb, we can never complain that the

* James Legge was born at Huntly, Aberdeenshire, on December 20th, 1814, and studied first at King's College and University, Aberdeen, and then at Highbury College, London. He was a member of the Church assembling at Trevor Chapel, Brompton, then under the pastorate of Dr. John Morison, whose daughter, Mary Isabella, was his first wife. She died in 1852. Subsequently he married Mrs. Willets, the widow of the Rev. G. Willets, of Salisbury.

translator has failed to give an honest rendering of them from Chinese into English.

To perform this great task one would naturally suppose that he would have to devote all his energies to it, to the exclusion of almost every other work. But that was not so. Dr. Legge had a marvellous capacity for work. Few men outside the missionary circle knew what was going on in his study. His public work, in which they saw him engaged, seemed enough to absorb all his energies. His time seemed to be fully occupied in preaching to the heathen and in building up his growing Chinese church; and, at the time when he was most busy with the classics, in his oversight of the new work in Poklo, far up the river on the mainland, and which he had occasionally to visit. He was, besides, pastor of Union Church, in Hong Kong, and for years he had to prepare carefully every week for a congregation that demanded as much thought from the preacher as any of our home churches. He was a public-spirited man, and too conspicuous a figure in the colony to be allowed to stand aside whilst questions that concerned the prosperity of the community were being discussed. He was a loyal citizen, and always ready to expend brain and time for the furtherance of any plan that had at heart the welfare either of his countrymen or of the Chinese, who found in him a warm and loving friend.

Dr. Legge has left his mark upon Hong Kong in the flourishing native church that exists there to-day, and in a vigorous Union Church, where men who have left home and kindred may worship after the manner of their fathers. The one thing, however, that has given him a world-wide fame is the profound scholarship that enabled him to reduce the sacred books of China to English, and thus bring them within the reach of every student. In doing this he has broken down the great wall that hid that nation from the West, and has given thinkers an opportunity of studying the ethical principles upon which Chinese society has been built.

II.—PROFESSOR LEGGE IN OXFORD.

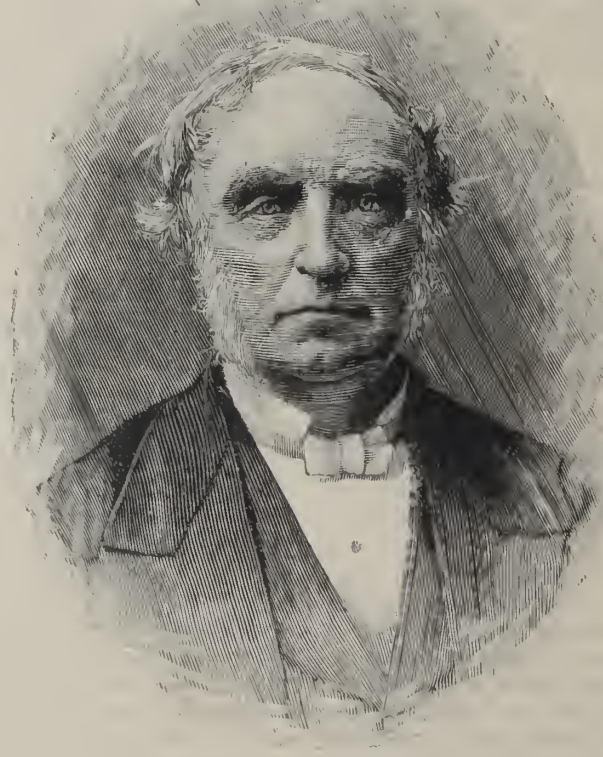
The cause of Foreign Missions in Oxford suffers a severe loss by the death of Professor Legge. Coming here to reside in 1876, after the labours of an average lifetime, he fully realised how much might yet be accomplished for that land and that people whom he loved so well. For the past twenty-one years he has been no less the Chinese missionary than in the earlier days at Hong Kong. He has made it his chief concern to toil at the Chinese language and literature in such a way as to bring the West into a fuller and more sympathetic knowledge of the East, and we have had further translations of Chinese classics and treatises

on Chinese religions from his prolific pen. The value of these will be properly realised in the future rather than in the present. He has been the pioneer, and other men will enter into his labours. Beyond this he has trained here in Oxford many able and competent missionaries. But of almost equal importance, we seem to lose in him a great Christian ambassador—to whom men from the far East were ever welcome, and who was unceasingly sought out in his Oxford home by all who were interested in China from whatever cause. No man in his presence was permitted to speak disparagingly of the Chinese, and strangers sometimes imagined that he thought too well of them.

But his belief in the necessity for Christian Missions was never dimmed. When a paper was to be read before a Nonconformist Society upon "Missions: their Use and Abuse," he

discovered that some of the members were inclined to be somewhat critical and unsympathetic. He therefore wrote a long letter to the secretary, giving the arguments which he would have used had he been able to be present. One paragraph deserves quotation here:—

"From the time that I began to think of what might be my own course in life—long before I was ten years old—it was clear to me as that 2 plus 2 equals 4 that if I could not find a good reason, which Christ would admit, for not becoming a missionary, I must go as one to some foreign field. For nearly ten years the search for such a



THE LATE REV. PROFESSOR LEGGE.

reason went on in my mind, until every sophistical excuse which I proposed to myself was gradually disposed of, and, in 1839, I went as a missionary to the Chinese. I thank God to-day that I was finally constrained to adopt that course, and when I look back on the more than thirty years that I spent among that people, I venture to think that it was to me 'a grace given to teach and preach among them the unsearchable riches of Christ.'"

"In this spirit he lived and worked in Oxford, and his abundant services in all the Free Churches of this city are to-day remembered with gratitude. His funeral service in Mansfield Chapel was a veritable grammarian's funeral—for Eastern and Western learning were there amply represented. But it was more than that. Our greatest scholars were there to do honour to the man of learning; but there were many also present from far Hankow, and distant Amoy, and elsewhere, whose presence bore eloquent witness to his great achievements as a pioneer worker in the great Middle Kingdom. On the special hymn sheet was the apt quotation from his own translation of Confucius: "If a man in the morning hear the right way, he may die in the evening without regret."

NORMAN H. SMITH.



THE LATE REV. EDWIN LEWIS.

THE LATE REV. EDWIN LEWIS, OF BELLARY.

IN our last issue we had to record the death of the Rev. Edwin Lewis, a telegram announcing the sad event having reached us just as we went to press. We are now able to give further particulars, which we have received from the Rev. E. P. Rice, B.A., who writes:—"It is my sad duty to-day to send you fuller information about the circumstances of our loss. Although for a good many years Mr. Lewis had experienced some weakness in the region of the heart,

he returned to Bellary apparently strong and well from his Australian tour, and set to work enthusiastically at his Bible revision work, and laboured with such energy that by the end of September he had nearly completed the New Testament. But he had to lay down his work on October 2nd and go to Madras to seek skilled medical advice. He returned to Bellary on November 4th. During the whole of this time he was unable to do any work. With one or two exceptions he wrote no letters and read no book. His strength steadily declined. At times he would speak cheerfully, and even gaily, but for the most part he was listless and half-conscious. He was spared the ordeal of pain. Sunday morning, November 14th, was the last occasion in which he took part in a conversation. After that he never recovered consciousness, and passed quietly away about 7.15 on the evening of Monday the 15th. He was buried at 5 p.m. next day in the Mission Cemetery. We feel we have lost not only an eminent missionary, but a friend universally loved, and a saintly man whose spiritual influence was widely felt and valued. Our anxiety and sympathy now gather round his bereaved widow, whose health is in a very precarious state. She is bearing up with beautiful patience, and with that indomitable spirit which has always characterised

her. We are thankful that she has the loving support of her eldest son in this time of trial, and that he is already preparing to tread in his father's steps."

The Rev. E. Le Mare writes:—"Mr. Lewis knew native character well, and could enter into the Hindu view of things and use their forms of expression in a way that made his sermons and addresses very telling. But what constituted a large factor in Mr. Lewis's influence and success (I mean, of course, above and beyond the earnestness and devotion which he brought into all his work) was his

kindliness and geniality. He will be looked for in many a country town and village where his presence was a benediction, and his words fell as light across a dark path. He will be missed in the cottages of weavers, goldsmiths and all sections of the sect of the Lingarites, from among whom he obtained his chief converts. But though his bright and cheery presence will come no more to the simple village folk whom he loved so well, still he speaks to thousands of them through the Canerese and Telegu Bibles and in the tracts which he wrote and which found much acceptance. His life has been short as we measure time, but into it he put much service, and his name and influence will for long live on."

The Rev. T. E. Slater, who telegraphed to us the news of Mr. Lewis's death, writes:—"His loss to our Mission, to the Bible Society, and to the native Christian community will be great indeed. We have not many Lewises! He is sorely mourned by all of us, for he was a brother 'greatly beloved.' The 'well done' to such a devoted servant will surely be given with emphasis."

It is hoped that in some fuller and more permanent form a record of this dear brother's life and work will be forthcoming.

A SUNDAY IN CHINA.

WE had looked forward to this Sunday not only all the week, but for many previous weeks as well, because it was the day selected for the opening of the new chapel in Wu-Ch'ang. Day broke with steady, continuous rain. The elements certainly were not in favour of our projected service.

By seven o'clock Miss Wylie and I were at the Margaret Hospital paying our early morning visit. When this was over we had breakfast, and at once started for the river side and crossed in a Chinese junk to the opposite bank of the river. It only took us three-quarters of an hour to accomplish this; so we were in capital time for the service at 10 a.m.

We were carried along the filthy streets in chairs, and the smells that rose to meet us were many; but we quickly arrived at the chapel, and were set down in front of the compound door—a plain black door, with some Chinese character in gold lettering above it, meaning the Gospel Hall. The door opened, and, as if by magic, we seemed to have entered another world. Outside, squalor, filth, and misery reigned supreme; but within were order, quiet, and beauty—a sanctuary in very deed. The entrance had been prettily ornamented with large red dahlias and white china asters in pots, and the whole effect was beautiful and unexpected.

The chapel itself is surrounded by a fairly large open space. The frontage is extremely becoming; while simple and quiet, it has the advantage of also being ornamental. It is only a small building, holding about 150 people. English people seeing it might be disappointed; but we out here cannot but rejoice that the work has called for so large a place. Mr. Cousins is already beginning to find that he gets larger congregations both on Sundays and Wednesdays which probably is partly due to

other causes, but certainly the fact that the chapel is so airy and well-lighted is a charm both to natives and Europeans.

The morning service was conducted by Dr. John. The singing was most hearty, and one really knew the tunes. I often fail to recognise tunes when the Chinese sing them. The first hymn was "All people that on earth do dwell." Mr. Cousins and the old blind pastor, Mr. Pao, both led in prayer, and Dr. John carried the entire audience away with one of his eloquent Chinese sermons. Of course, there was a good deal that I, as a new-comer, did not understand, but the Chinese listened well. The place was practically full, despite wind and weather.

The afternoon service was very delightful. We had short speeches from many friends, both native and foreign; among others, from Messrs. Sparham, Schold, Cousins, Drs. Davenport, Gillison, and John; and a collection was taken at the close, and realised 11 dols., which is the *unusual* thing in China rather than the usual. The most touching incident in connection with the afternoon service was the reference made to the gift by the blind pastor, Pao, of a tablet, bearing words, in Chinese, equivalent to "Let the glory be unto God." The dear old man had given this gift out of his own modest income, and the sentiment was, doubtless, just what he felt; and the congregation thanked him for his gift.

This is merely an outline of things. Photographs and a good deal more writing would be needed to give the day in anything like detail. Most of the friends returned to Hankow as soon as the service was over, but Mrs. Gillison and I stayed, and returned together the following morning, feeling that we had spent a delightful time in Wu-Ch'ang, and with thankfulness in our hearts that God's Word *is* growing and spreading, even in such bigoted cities as Wu-Ch'ang. "To God be the glory."

A. L. COUSINS.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting is held in the Board Room of the Mission House on Thursday from 3 to 4 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

All friends of the Society are earnestly asked to attend when possible.

The following will preside during January:—

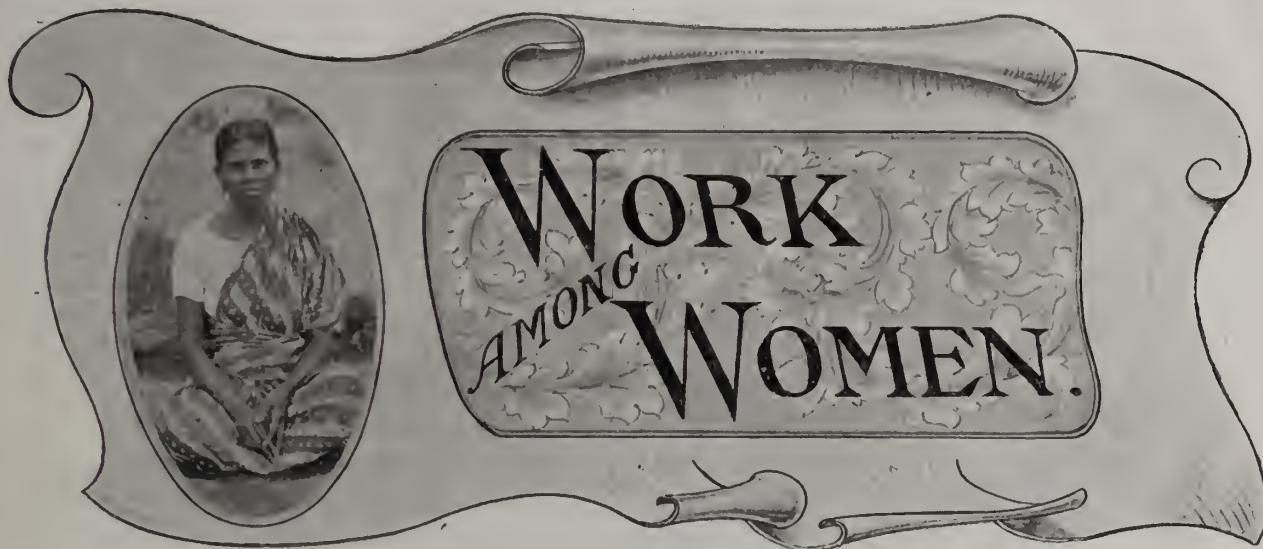
January 6th.—Rev. T. Grear, Bishopsgate.

„ 13th.—Miss Ellen Wilkinson, Woodford Green.

„ 20th.—Rev. A. Mearns, Memorial Hall.

„ 27th.—Rev. G. Lyon Turner, M.A., St. John's.

HERR RAMSEYER has made a missionary journey from Coomassie into the interior of the country, and has discovered a lake (Laks Bosomche) previously unvisited by Europeans. It abounds with fish, and the shores being well populated, it is a suitable station for a mission. But it is the abode of a fetish! Nevertheless, the people who dwell on its shores have already sent appeals for a teacher. Fetichism is losing its power year by year among the populations of the Gold Coast. The missionaries are now able to threaten the fetish priests, who try to do people to death with their cunning tricks, with the justice of the English Government.—*Le Missionnaire*.



OUR EXPERIENCES IN NGAMILAND.

BY MRS. WOOKEY.

LAKE NGAMI was discovered by Livingstone in 1849, and is situated 450 miles from Khama's Town or Palapye, from which place we make our final start for the North-West. Before leaving there we overhauled all our stores to make sure that we had not forgotten any necessaries. For people who are going so far, from civilisation must be careful to have everything with them that they may require both in sickness and in health. As a big addition to our load, we had to take all our breadstuff, as well as groceries, &c., for a year and a half; for there would be none to be bought after leaving Palapye.

I found it a very good plan before starting on a journey to make a number of plain plum-puddings, allowing one for each Sunday; and to ensure their keeping I tied them up in the waggon tent, and as the Sundays came round they were cut down one by one.

The journey from Palapye to the lake occupied us two months. The first half of the way was through a corner of the Kalahari desert, where we oftentimes had difficulty in getting water for our oxen, and where we might have easily come to grief ourselves if we had not been particular to replenish our tank and water-barrels at every opportunity, and we had to exercise great economy in the use of the precious fluid. Only people who have been in such a country can understand the joy when a river bursts into sight.

After reaching the Botletle River we had no more anxiety about water, for we travelled the rest of the journey along its banks.

Some bits of river scenery are beautiful, and very lovely water-lilies float on its surface. The roots of the lilies are pulled up and used as food by the natives.

But you dare not wander far from the waggon on account of lions, tigers, &c. Snakes, too, of course abound. One afternoon, as we were riding along, our youngest child exclaimed, "Mother, what is that?" and there, with its head up ready to spring, was a snake coiled round a gun which was hanging close to where the child was sitting. We stopped the waggon, and the children and I got out, and then my husband killed it.

We saw a good many antelopes, and now and then one was shot, which provided us with meat for a few days. But the natives will eat the flesh of almost anything except crocodile. Monkeys are eaten readily. When outspanned for the night we often heard the hippopotami in the river near by, or the howling of a hyena.

Our progress was often very slow on account of the deep, heavy sand. Then at other times the road would come too close to the edge of the river, and all the men would have to go to the front with axes to chop a new road through the bush, and often up steep banks.

If possible, our Sunday camp was made under the shade of a big tree, and there we held services, inviting any people in the vicinity to join us. Help in the way of doctoring was often given, too, at such times.

The Makoba make their villages on the margin of the river, or on mounds in the marshes, where they are often hidden by the reeds, so that you may be close to a village and yet not know it. Their houses are made of reed, and are often very wet inside, and the consequence is a great deal of malarial fever.

We could sometimes buy maize, native corn, pumpkins, melons, &c., with beads or bright-coloured handkerchiefs. They have canoes, and one day we were taken a little trip by the owner of one, at the end of which was a large hole stopped up with a sod.

Like all other natives in Africa, the Makoba are very fond of tobacco, which they grow; and the tobacco patch is always very carefully tended.

We were very glad when we reached the lake. Twenty miles from the south side of it, at the Kgwebe hills, my husband had built a house, and only those who know the weariness resulting from a long, hard waggon journey can understand what my feelings were to be at the end of it, and to lie down at home. I, with my sister, at once set to work to get our little house into order.

We had two rooms and a pantry and kitchen, and our waggon made an additional room. The house had a

I was called "Mother" by all in our little settlement. They came to me with a good many of their needs. A bit of soap for one, needle and cotton for another, patch for mending a shirt for another, scissors for cutting their hair, &c. Some of them were very earnest in learning to read, and when any of them had mastered the rudiments, they were promoted to reading at our daily service, at which we read in turns.

A good many Bushmen lived in the neighbourhood of our house, and drew water from the same wells as we did. They are a very interesting people. They neither sow nor reap. They live on berries and roots, and any animals



MRS. WOOKEY'S HOUSE AT PHALAPYE.

verandah, where a short service was held each morning, which included a kind of class.

Whilst living in the south of Bechuanaland, I always had a good number of girls living with us being trained to work in English ways; but I had now to take to boys, for the girls had no taste for anything so tame as living and learning in a missionary house.

The boys were very raw indeed, but with good superintendence they soon became useful, although not perhaps very efficient, helpers. One day I found a boy scrubbing the kitchen table with the stove brush. Life can never be monotonous with such aids to help. Missionary work in such a place is of a very primitive kind.

which they can kill, or on the leavings of lions and tigers. They are very thin, with arms and legs like sticks, and have very small foreheads. Their stomachs are very large, accounted for by the indigestible food they often eat, as well as by the huge quantities they can consume, alternating with periods of great hunger.

The firing of a gun in the early morning generally brought some of them to our house to see if any game had been shot, in hopes of getting a bit of meat, and they were not often disappointed. Leopards (African tigers) troubled us a good deal, and my husband shot several. One evening, after the moon had gone down, one came and killed some goats and a number of fowls. He kept us awake with his

depredations most of the night. He came again the next night and took possession of the place. After some hours, as I stood by my husband's side at the door, we saw him jump a fence and stand in front of us. His eyes glared in the light of the bull's-eye lantern which my husband held, and by the light of which he shot and disabled him. Next morning he was followed and despatched, and brought and laid at the front of the house with rejoicing. His flesh was cooked and enjoyed by boys and dogs, and though the smell of the cooking was very good, I could not bring myself to taste it.

I had a little class of learners; some learning to read and write, and others to read and sew. Sewing they learn quickly. One man came with his untutored wife and two girls. He came to be taught. He said he wanted to learn most of all about Christ. He made steady progress. His wife, too, learned to read and to sew, and was becoming quite civilised. The man so far improved as to appreciate a towel as a Christmas gift, and the wife an apron.

These far-off people are in many ways curiosities to us, but we in turn are the same to them. Our two little girls who were with us at the Lake, and wore their hair long, excited their curiosity a good deal, and their belief about their long hair was that I had fastened cows' tails to the backs of their heads.

We spent some time itinerating to the town of the chief, Sekhome, seeing our native evangelists, and visiting the Makboa people at their villages, but I have already occupied considerable space, and so must reserve a few words about that for another time.

TIENTSIN EXPERIENCES.

BY MISS M. L. MACEY.

I HAVE sometimes been asked the questions, "Do you love the Chinese?" and, "Do any of the women love the foreigner?" A cursory acquaintance or knowledge of facts would suggest a decided "No" to both, but I am glad to say, speaking from my own limited experience, I can in several cases say "Yes." On first appearances the Chinese are not lovable. Dirty, proud, undemonstrative, hating us interlopers, there is a most distinct stand-off-ishness in their attitude, implying, "We don't want you." And then they are so exasperating to one's patience and temper, and do not understand our notions and ways, and theirs are in most cases so entirely the opposite, that our first feelings are largely those of dislike. But we enter their squalid homes, we see their bodies filled with disease, we learn something of their pitiful ignorance and dense darkness of soul, and a great compassion for them springs up in our hearts, and a longing to impart to them some of the blessings we enjoy; and enjoy, as we thus for the first time realise fully, only through the Lord Jesus, who has raised womanhood from the degradation of ages.

My work in Tientsin has usually been of that quiet, unexciting character that does not furnish many romantic incidents, as in pioneering or itinerating work. Yet it was always full of interest.

I took up the work Miss Roberts left in my hands when she left China after her brother's death. I was then studying for my second examination, so could not give as much time to developing any work as I wished, but did what I could to keep up all the meetings. There was a girls' and boys' school at the Ma Chia Ko'u Chapel to superintend, Sunday and week-day meetings for women, and reading classes, all of which were helpful in enabling me to gain confidence in the language. For a few months I held with the women, at that time under Miss Kerr's instruction and mine, a united Dorcas and prayer-meeting. They used to make garments for the poor Christians at Yensan, which were very much appreciated, and the gathering in our house and united prayer, and then examination in reading, was, I hope, a means of blessing. We limited the attendance to Christians or inquirers. After a few months this meeting had to be discontinued, as owing to their busy state at the Chinese New Year and other circumstances, we found it difficult to carry it on. But though most of our Tientsin people are very poor, I think it helped their Christian life to minister to those worse off still.

My Sunday-school was encouraging. Being single-handed, I used to go before the opening of the school and teach my little girls, chiefly belonging to the day-school, augmented by others they invited, and to whom I promised Christmas cards (sent by friends at home) as a reward for good attendance. They used to enjoy black-board lessons, and would watch my tracing the mottoes or texts I took (in the characters) with interest, and would answer intelligently my questions. After they dispersed, and Sunday-school began, I used to have the women, and many happy times I have had; and I noticed in the two years a growth in intelligent apprehension of the truth, which was cheering. They, too, though at first shy at speaking, used to often answer well. One has in all meetings, speaking from my own experience, continually to stop and ask pointed questions to recall wandering thoughts, or arrest attention, or to see if they understand. When Mrs. Bryson returned, she kindly taught the children, while I had the women, so that the former could come to the opening and close of school.

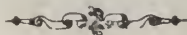
In the girls' day-school I cannot but believe a leavening influence goes on in many heathen homes that we cannot reach personally. One of my women, an inquirer, told me that she believed the eldest of her two girls, who came daily, "loved Jesus." Her mother did not want her to go to chapel one bad Sunday, but she said "she must go." This girl always learnt so well and quickly, and though very shy, was, I believe, much impressed with Christian teaching.

Cottage visiting seems to me a great help in winning heathen women. I used to go twice a week to a faithful old Christian woman's house and examine those she taught in reading. Among others were two big, noisy girls, about seventeen years old, who, as time went on, became much softened, and took great interest in helping more ignorant neighbours. One day I said, speaking of the Lord's return, "What do you do to get ready for my visits?" "Oh, we brush our hair and wash our faces" (and there was a marked difference in them after a little while). And I told them how our hearts needed cleansing and preparing by Christ for His dwelling with us now, and coming again. This so impressed them that of their own accord they used it to teach others who came in. Another time they told me they prayed to God every day, and when I left, their mothers gave me their idol pictures, saying they would not get more; and I have since heard from my Chinese friend they have kept their word.

Among other methods, last winter I trained daily in my own house two inquirers, middle-aged women, who had been for some time under my instruction. They, like many others, had first heard the truth from Miss Roberts. It is a beautiful and comforting thought when workers are constantly removed by death or home-coming, that they thus share in the joy of leading their poor sisters to Christ.

One of these women told me, "At that time she had not awaked" (unconsciously using the very words of St. Paul to the Ephesian Christians), and also she was "t'ai nang," too busy, and troubled about her daily bread. One day she was much struck, I remember, by my telling her and reading the promise of Jesus about this and the birds and lilies. Then a hymn she learnt while living on my premises last winter arrested and helped her. "Weeping will not save me," and "waiting will not save me." Only the blood of Jesus can. She felt her sins. I asked what she had done with them? "I gave them to Jesus, for I had many." I said: "What will you do to change your heart?" She answered: "Trust God; I cannot govern myself. I ask Him to help me."

This spontaneous testimony at her examination for baptism with her companion much cheered me. These two women made great progress in reading and understanding during the winter months, and when I opened a house for a time for meetings in another part of Tientsin, where I placed them as caretakers, they were most earnest in gathering in the women, and would explain to some pictures on the life of Jesus, or talk to them while I was hearing others read. They are now helping to visit houses for Mrs. Bryson, and teach others with a more experienced native Christian, and seem really converted. When I left, these women and several others all grieved to part with me, as I did with them, for there were true bonds of affection between us.



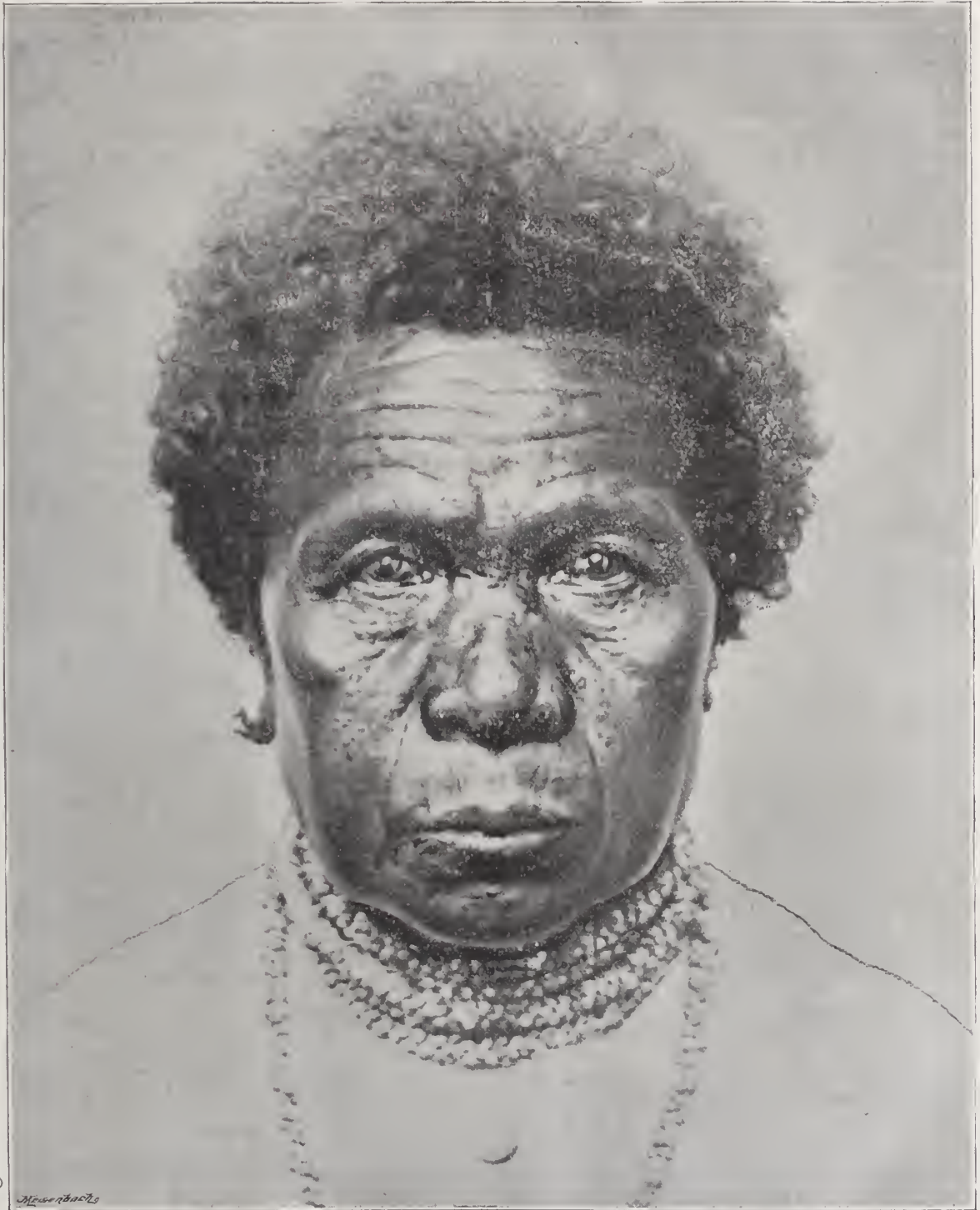
MISS SCHULTZE'S WELCOME BACK TO SAMOA.

FROM A PRIVATE LETTER WRITTEN BY MISS FRENCH.

ON Friday, October 1st, the bell rang at ten minutes to 4 a.m. It was quite dark, the stars shining brilliantly in the black sky. The crew of our boat, which is composed of the monitors, Faam (the princess), and a dozen of the biggest girls, and I got up. We put on our white dresses, and the girls did their hair most beautifully by the light of a kerosene lamp, crowning their dark curls with wreaths of gold and scarlet flowers. When all were ready, we set off in procession, twenty of us altogether, the crew carrying their native paddles. It was very cold, and I found a shawl necessary. Just as we started the stars were paling, and the eastern sky was faintly brightening. It was a pretty sight; the little procession marching down the avenue of palm trees, with silent tread, but busy tongues. As we reached Apia the sun appeared suddenly, flooding every where with brilliant light; it was an ideal morning, so cool and bright and fresh; the grass heavily laden with dew, the sea calm and blue, the clouds and mountains painted in glorious light and shade. Far away, just rounding the point, was the steamer; only the trail of smoke was visible, but that was enough for us. Then, as it entered the gap in the reef, we launched the Papauta boat, gaily festooned with green. We set off in fine style, the girls paddling in beautiful time, and singing the song they had composed for the occasion. Anxiously we watched the steamer, and our hearts were set at rest by seeing two white handkerchiefs fluttering. Then we knew all was well. Our boat created quite a sensation on board. We could not draw up alongside until the doctor and customs had done their duty, so, in Samoan fashion—anything for show—the girls circled the steamer several times, paddling and singing with all their might. I stood up in the stern, my head poking through the festoons of greenery, devouring with my eyes Miss Schultze. At last I could get to the gangway and on board. We met with great pleasure, I think, on both sides. When we got on shore we went to Mrs. Goward's for breakfast. Our school-girls had come down in a body soon after the crew, and were lining the shore to receive Miss Schultze. It was a happy day. Every one was so delighted to see her, and she so delighted to be back. At evening *lotu* we made it a special prayer and praise meeting.

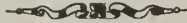
This morning, being the first Sunday in the month, we had our Communion Service. It was a beautiful sight to see the big schoolroom full of communicants, many of the girls being church members, and, it seemed to me, partaking of the simple ceremony with earnestness and devotion. For wine we use the simple cocoanut milk, and bread when there is a missionary, but otherwise, taro. The Communion service has been bought with money gained from the sale of our girls' work in Sydney.

I am so glad to be here. I rejoice in the work. How



GRANNIE, OF PORT MORESBY.

could I better spend time and energy than in training these girls, who, in their turn, will do great service in the Kingdom of Christ? I need so much wisdom, for I feel so insufficient for such responsible work.



GRANNIE.

BY MRS. ARCHIBALD E. HUNT, OF PORT MORESBY.

IN 1872 a few Polynesian teachers were living at Mauu-manu, in Redscar Bay, New Guinea, striving to lay the foundations of mission work in that district. The natives looked on with apparent indifference, and visitors from neighbouring villages occasionally called out of curiosity to see what they were doing. One day, one of these visitors was a woman, full of energy, and restless activity. "Why do you stay here," she said, "where there are so few people? Why do you not come to my village, Hanuabada, which is full of people?" At first the teachers took no notice of her, but her persistency won the day, and soon Keua had the joy of seeing the teachers visit her village, with the result that Hanuabada, now better known as Port Moresby, was chosen as the site for a mission station, and a missionary and his wife, Rev. W. G. and Mrs. Lawes, settled there; but it was not easy work in those early days. The natives of Port Moresby were suspicious, and for a little time it seemed as if Mr. and Mrs. Lawes would have to give up their hopes for the future; but Keua, who had been the means of their coming, did not neglect them when they arrived. Again and again, with unvarying patience, she showed herself the best friend of the missionaries, and when no one else would go near the little mission-house, Keua, after her own day's work was done, would steal up in the dark, carrying firewood or water, and so helped the missionaries to patiently wait until a more friendly feeling had been established with the natives. When she was left a widow, Keua went to reside with Mrs. Lawes as her servant, and from that time to the day of her death, Keua, or, as she was nicknamed, "Grannie," was faithful in her allegiance to the missionaries. In expeditions inland, or along the coast, Grannie was invaluable as cook and interpreter. Mile after mile she would trudge unwearingly, carrying her heavy "swag," containing the pots and pans, always in a good humour, fearless in the extreme, and generally showing herself to be the best traveller of the party.

On one occasion when travelling with her great friend "Tamate," and a Mr. Chester up the Kemp-Welch river, the raft in which they were travelling, was suddenly upset, and the entire party were thrown into the river. Tamate and Mr. Chester soon reached the shore, but Grannie, although an excellent swimmer, made very slow progress. When she finally reached the shore, it was found that her progress had been impeded by the pots and pans, which she

refused to let go of, and which she had brought in triumph to shore. Grannie was very proud of her association with the Mission, and, I think, had a private opinion that the Mission would get on very badly without her. At one time nothing pleased her better than to go off to any chance vessel that had come into harbour, with a big card hung round her neck, on which was inscribed: "This is Mr. Lawes' servant." Whenever visitors came to the Mission-house Grannie was always strongly in evidence, and would march solemnly round, curtsying and shaking hands with everybody.

When we went to Port Moresby in 1895 we found Grannie in charge of the mission-house, and it was very amusing to see her evident anxiety to help me in every possible way. The bedrooms were Grannie's special department, and no one was allowed to interfere with her. Then she superintended the cooking of the food for the servants, and lastly—but by no means least—she fed the animals. Grannie loved all animals, and the dogs, cats, cockatoos, or pigs would go to her when they would go to no one else. The animals would have names, and it was sometimes amusing in the extreme to see her call up one of the pigs, and then squatting down in front of it, proceed solemnly to give it a lecture on its misdeeds, holding up her finger to emphasise her words, and sometimes winding up her lecture with a vigorous box on the ears, very much to the pig's astonishment.

Latterly, Grannie began to show signs of decay, and much of her work had to be left to others. Then came a severe attack of pleurisy, and though we did all we could for her, our efforts were in vain, and Grannie passed away. She was for many years a member of the church, and a most regular attendant at the services. Her weaknesses and faults were doubtless many; yet I believe that, as far as she knew how, she was earnestly striving to lead a Christian life. Since her death I have learnt to appreciate her worth as I never did in her lifetime. Many a little task done regularly by her then I never so much as knew of, but now I have to see that it is done myself. Her place is not easy to fill, and with kindly recollections of the active old woman, I cannot help wishing often that we had with us still our faithful old servant—Grannie.



WALTHAMSTOW HALL, SEVENOAKS.

THE choice of a successor to Miss Unwin, whose resignation was announced last month, has been a matter of deep consideration and earnest prayer. Miss John, who has been appointed to fill the post, is a lady of considerable attainments and practical experience, and the Committee have every confidence that in her hands, not only will the present high standard of education be maintained, but that the high Christian aim they most desire will be still of the first importance. They trust that all who are interested in the school will encourage her by their sympathy and prayers, and that under her care it may be increasingly useful and helpful in the Lord's work.

EDUCATION AT KWATO.

BY THE REV. CHARLES W. ABEL, OF NEW GUINEA.

EDUCATION in New Guinea is necessarily of such an elementary character that no one is likely to expect this term to apply chiefly to the work we do in our schools.

Mr. Thompson recently asked my best mathematician what balance a man would have to draw in wages if he undertook to do a job for 15s., and 7s. was paid him on account to begin with. The answer came, slowly, painfully, and, to my surprise, correctly. But my best mathematician was at his wits' end to get at it. In this part of New Guinea we only count up to five, and we close a hand to impress this figure on our minds; then we count five again, and clasp our hands for ten; another five, and we take hold of a foot for fifteen. The remaining five toes of the other foot conveniently brings us to twenty, and we say for this numeral, "One man dead," or I suppose it means, "One man finished." To proceed beyond this is to run into a paragraph. For thirty-seven we have to say, "Tau esega ie mate saudoudoi labui," which is an unscientific and roudabout way of saying, "20+10+5+2." By dint of much patience on our part, and a good deal of perseverance on the part of our pupils, nearly everyone can repeat the multiplication tables in English. But while they could tell you without hesitation that eight times eight was sixty-four, they have no idea of using such knowledge for practical purposes, and would invariably bring their fingers and toes into requisition to arrive at this result.

Reading is obviously of more importance, and it is surprising how easily the majority of children master this subject. But we have so little printed matter in their language, and they have such marvellously receptive memories, that we have often to decide whether we are hearing a reading exercise or listening to a recitation.

Writing is a very popular subject; and here, again, the New Guinean is wonderfully expert. They have remarkable eyesight to begin with, and perhaps the fact that for generations their ancestors have done fine carving requiring great care and patience, with clumsy implements, and that their women are tattooed all over their bodies with elaborate and symmetrical designs, predisposes them to accurate calligraphy. English, singing, and simple lessons in geography pretty well exhaust the secular subjects taught in school.

Where our teaching and influence plays its highest part is, where we succeed in stamping out the customary indecency of native conversation; where we are able to create a conscience opposed to the prevalent unrestrained immorality of the native life around us, and which will assert itself against such ingrained habits as lying and stealing. To achieve this is not the work of a few months. It is no light task to undertake, even when you are dealing with children, for you are trying to turn their impregnated minds against a flood-tide of filthy speaking, indecent symbols, and open,

unchecked immorality. You are putting them under restraints which are no part of a child's training in New Guinea.

And so, if space permitted, I could go on to speak of cleanliness; of the law we have had enforced for several years, that every boy and girl should have a morning and afternoon bath; of the opposition with which this unpopular statute was met; of the tyranny of it being suspected; and of my good Rarotongan teacher, who washed himself in coconut oil—oh! those pungent days—coming to me to ask, in all seriousness, where it was stated in the Bible that these excessive, uncongenial ablutions were a *sine qua non* of the Christian life; and yet, how, to-day, my children prefer cleanliness to dirt, and regard personal unsavouriness as a disgrace!

But I pass on to notice what is, perhaps, one of the healthiest signs of progress where New Guineans are concerned, and that is, the development of habits of industry. No one is likely to accuse Papuans of being energetic. At least, so far as the East End is concerned, they take life very easily; and when their gardens are made, and their houses are built, and their canoes in repair, they have a lot of time to devote to the very trivial duties of their simple daily life. That they can be trained to habits of regular industry, and that they are competent to make a fair show in competition with foreigners, is beyond all question. The tremendous amount of manual labour which has been done at Kwato during the past two years, without the help of any paid labour, by from twenty to thirty mission youths, conclusively settles that question. Our difficulty, until recently, was not to find industrious men, but to find them openings for their industry.

As they grew up about us, and got married, it was natural that we should feel concerned about the future. We had educated them, and, in return, they had given us their willing services—swamp filling, road making, house building, and as domestic servants in our house; but this arrangement could not be permanent, and the time came when we had to launch them out into the world to look after themselves. The education which we had been giving them was sufficient to make them thoroughly dissatisfied with the only life open to them if they were to return to their native villages; and since we had no independent industrial openings to offer them, they drifted, in the majority of cases, into the hands of traders, with most disastrous results. Even if we could have retained a large community of mission-people about us, and kept our old boys and girls under our influence, the result would have been unsatisfactory. They would have lost interest in work, since it resulted in no benefit to themselves which they would be likely to appreciate. Under such circumstances we might have kept them from becoming bad men, but we could never have made them particularly good. The most distressing object which modern Christianity has to show is a strong man

who has been trained in religion and nothing else. Christianity does not accommodate itself to a lazy life any more than it accommodates itself to a dirty native life. It makes civilisation an absolute necessity. No one will deny that Christianity could be more easily introduced amongst a people who were taken out of their savage surroundings, and taught that there was something better, and healthier, and stronger, and more elevating in life than the ordinary round of their hopeless, uninspiring, every-day affairs. This is to some extent what we were successfully teaching our children, but we were launching them into manhood and womanhood, and leaving them, at the most critical time in their lives, either to go back to their villages dissatisfied, or to seek work with masters who took no interest in their welfare. The outlook of our work under these circumstances was almost hopeless. It seemed to us to be a carefully thought-out system of elementary and practical education, which failed just when it should have been bearing fruit. It led nowhere. This was our position at Kwato for nearly six years.

My great opportunity came when the deputation, in the course of their wide journeyings, reached my station and entered into my affairs. Mr. Crosfield and Mr. Thompson saw at once the position. After examining the schools, and seeing the work that had been done on the station by skilful carpenters and painstaking workers, they themselves forestalled me, and asked the natural question, "To what purpose is all this training?" I regard the short visit of the deputation as the most important event in the history of this station. They opened for me a door through which our children can pass, after a sufficient probation, to lives of industry, usefulness, and independence. With their permission, I am beginning in a very small way to allow my senior boys and girls to help themselves. They are already supplying the local stores with trade boxes, which have hitherto been imported from Sydney. They have more orders than they can execute for native women's dresses, native uniforms, and pyjama suits. They are fencing in paddocks, and making gardens, and supplying Samarai with English vegetables. They are building for themselves superior houses, and entering more heartily than ever into the development of the station in consequence of their increased interest in Kwato. This change is likely to give an impetus to every department of our work. English has become the most popular subject in our schools. By a vessel expected here in a few days, thirty English school books are to arrive, the whole of which are to be purchased by the children. Until now there has never been a book, or a slate, or a pen which has not been provided for out of the Society's funds. In a few years, there is reason to believe, Kwato will supply itself with all educational materials. These young men and women who have received all their advantages from the L.M.S., and who must, for a few years, remain its *protégés*, do not care to be pauperised;

they prefer to provide themselves with their own food, their own clothes, and their own books. I have received from them over £5 in subscriptions towards the new permanent concrete church we are building. I have just received £3, voluntarily given, to purchase planking and fittings for the repair of the Mission whaleboat, and two of my carpenters are undertaking the work, at a saving of nearly £10 to the Society.

I share with others who are familiar with this station the belief that the future success of Kwato is assured. My hopefulness is entirely due to the action of the deputation. We have, at present, sixty resident children. Besides the Christian and secular training which they are receiving from those whom they regard as their parents, they are being educated in various branches of simple industry, and they have now the impetus to learn, and excel, which comes of the knowledge, that what they acquire from day to day is something which they can put to practical use in years to come. Personally, I regard the extended operations of this station as likely to bear their best results upon the natives only indirectly concerned. When we can present to the villages around us an object-lesson of the civilising effects of Christianity, and when people see their own children participating in these advantages, there will be no need for the Government to consider the question of compulsory education. It will give a new meaning to their idea of what we call education, and they will have, at least, to choose between two courses open to them—to remain in their present benighted condition, or to take advantage of the opportunity, which they will see is within their reach, of bettering themselves in every department of their life.

OUR MISSIONARY DISTRICTS.

I.—MURSHIDABAD.

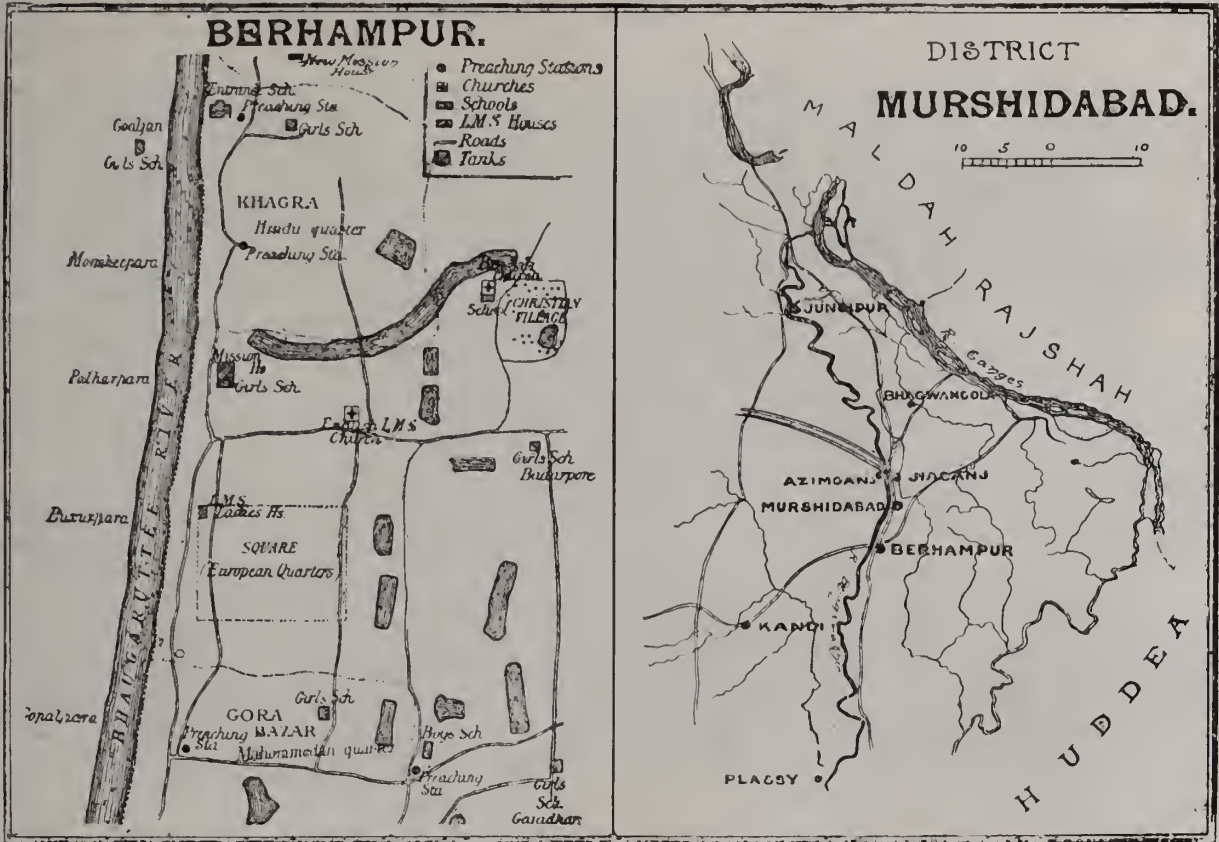
BY THE REV. W. G. BROCKWAY.

BERHAMPUR is the capital town of the Murshidabad District. To the readers of L.M.S. reports since 1824 the field there has been known as the Berhampur Mission, but the missionaries on the spot prefer to call it the Murshidabad Mission, since Berhampur is but the centre whence they are seeking to spread the Gospel light through the whole district. For the L.M.S. is the only Missionary Society at work in the district, which has an area of 2,144 square miles, or about two and a half times the size of Warwickshire. The battle-field of Plassey lies just beyond its borders.

In the district, which lies about 180 miles north of Calcutta, there are 3,623 villages, with six large towns. Berhampur, Murshidabad, Ahimganj, Jiaganj, Kandi, and Jungipur. The total population is one and a quarter millions, almost equally divided between Hindus and Mohammedans.

Berhampur is the Government centre of the district offices. There people come on Government and other business from all parts of the district; so it has fittingly been the residence of our missionaries for the past seventy years. At Berhampur we have all the organisations of a mission in India, perhaps not all as fully equipped as earnest missionaries may desire, but still at active work. We have in and around Berhampur schools for Hindu and Mohammedan boys and girls, boarding-schools for Bengali Christian boys and girls, Sunday-schools for Christian men, Christian

women's work by going to reside there with women fellow-workers; but, as she had to reside in a house unsuitable to Europeans, she was compelled to retire from this work. Rev. Paul Biswas, with other Bengali Christian workers, still holds the ground, and preaches not only in Jiaganj, but also in Azinganj, on the opposite side of the river; but land has been leased for a mission-house and hospital in a healthy part, near Jiaganj, where we hope Mrs. Joyce, M.D., will soon be able to open up medical mission work.



children, Christian Endeavour Societies, a Converts' Home and training-class, and also a small medical mission.

At Murshidabad city, which was the Mohammedan capital of Bengal, Rev. S. Ghose, a Bengali Christian pastor, and fellow workers have been stationed for several years, and in the cold opposition of a Mohammedan city have, day by day, by preaching in the bazaars and by visitation in the houses of the people, been setting forth Christ. Six miles north of Murshidabad lies Jiaganj, a town mainly inhabited by Jains, the banking community of North India. The Jain religion is Hinduism tinged with Buddhism. In Jiaganj Miss Blomfield, in 1892, opened

These three towns, where Bengal or English missionaries are stationed, by no means exhaust the work of the mission in the Murshidabad district. The mission boat *Jessie* itinerates up and down the Bhagirathi River, an offshoot from the Ganges. This river flows for seventy miles through the district, dividing it in two. The Gospel is well known in the villages along the river side, and everywhere the missionary, whether Bengali or English, is welcomed and listened to with kindness and sympathy. We look to God for the time of reaping in these villages. Hitherto converts have been by one and two. Speedily may there be a large and abiding ingathering!

To Jungipur, Kandi, and Beldanga, large market-towns, the missionaries pay frequent visits, and thus reach many of the people round about there.

In this work of itineratiou, which has largely grown during recent years, the lady missionaries have also had a part. Thus men and women throughout the district are being brought into contact with the Gospel message.

In 1894 a house was rented at Bhagwangola, and Rev. A. and Mrs. Sims opened up interesting work among the



THE MISSION-BOAT "JESSIE."

Mohammedan villages round about, but the stay in the Forward Movement compelled the abandonment of this new station. However, we in Murshidabad are very thankful for the Forward Movement; it brought cheer to us all; it gave us two or three new missionaries; it helped us to organise more thoroughly; and it will have abiding results in this great district.



OLD SAMOA: OR, FLOTSAM AND JETSAM FROM THE PACIFIC OCEAN. By the Rev. John B. Stair. (The Religious Tract Society.) Price 5s.

To all lovers of "Vailima" and the Samoa of Robert Louis Stevenson this book will be specially welcome. It is not a record of missionary work, although written by an ex-missionary; but, as the Bishop of Ballarat says in his introductory notice, "its unique interest consists in minute personal recollections of Samoa and the Samoans at a time when the islands were only gradually becoming known to Europeans, and the old traditions and customs of the islanders were at least fresh and definite in their memories, and eye-witnesses of strange scenes in the past could be met with and catechised." Nearly sixty years ago the author went out to Samoa under the auspices of the London Missionary Society, and for seven years lived there in what he terms "the latter period of its stone age." Being passionately fond of historical research, he collected at every opportunity data and memoranda bearing upon its past history and customs, which can now probably enlighten even the present generation

of Samoans. He was verily "a chiel among them, takin' notes, and he deals with the social and domestic habits, political life, amusements and trades, mythology and spirit-lore in a most able and interesting way. Perhaps one of the most striking chapters in the book is that on "The Agency of Evil Spirits." After being in close contact with the islanders for many years, as they were emerging from their heathen state, Mr. Stair has come to the settled conviction that "Satanic Agency" had great power and control over the Samoans before the introduction of Christianity; and "that, as in the days when our Lord first set up His kingdom upon earth He was opposed by the bitter hatred of the powers of darkness, so when in heathen lands the Gospel is introduced, the same thing is repeated over and over again." As a confirmation of this theory, the author describes several strange and otherwise apparently unaccountable experiences which occurred in his own house. Mr. Stair occupies the unique position of being the sole survivor of those who were fellow-workers of the "Martyr of Erromanga." The failure of Mrs. Stair's health caused him to sever his connection with the L.M.S., and for thirty-seven years he has laboured in the Church of England in Australia; and now, at the ripe age of eighty-two, when freed from active service, Mr. Stair publishes these records of old Samoa, and dedicates them to the L.M.S. Society, for which he has always entertained a warm and sympathetic regard. We cordially recommend this book to our readers.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS: A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D. In Two Volumes. Vol. I. 10s. 6d. (Oliphant, Anderson & Ferrier.)

THE basis of this important and valuable book was a series of lectures delivered by the author at Princetown Theological Seminary in 1896. The subject was suggested by the students themselves, and, after perusing the book, we are not surprised to learn that the students of three other colleges desired that the lectures should be repeated to them. At present we have only the first volume, which contains four lectures. The first, on "The Sociological Scope of Christian Missions," defines sociology as "the science of the origin, growth, and welfare of the collective life of mankind," and shows that there must be a Christian sociology, or that "missions have a social scope of immense significance." The second lecture, on "The Social Evils of the Non-Christian World," is, as the author says, "a long and dreary yet needful review of the evils of heathen society." It deserves careful reading, and can only leave upon the mind and heart a painful conviction of the appalling condition of heathenism. A good sample of the third lecture, on "Ineffectual Remedies and the Causes of their Failure," is found in the following summaries:—"The individual and social product of Buddhism is a *paralysed* personality; of Confucianism, an *impoverished* personality; of Hinduism, a *degraded* personality; of Islam, an *enslaved* personality." The fourth lecture, on "Christianity the Social Hope of the Nations," is worthy of what has gone before, and makes one long for the second volume, which will contain lectures on "The Dawn of a Sociological Era in Missions," and "The Contribution of Christian Missions to Social Progress."

The book is embellished with over sixty pages of excellent illustrations, and greatly enhanced in value by the Bibliography given at the end of each lecture, while the numerous notes are full of information, carefully gathered from many sources.

THE KULING SANATORIUM.

THE sad losses and serious illnesses by which during the past few years the Central China Mission has been so sorely tried, have led to the establishment of a sanatorium on the Kuling hills, distant from Hankow about 175 miles. Leaving that port late at night in the Shanghai steamer, by 10 or 11 a.m. next day Kukiang is reached. From there a tramp or chair-ride of six or seven hours, just to the foot of the hills, where there is a halfway house (at which the journey can be broken for the night, if preferred), and afterwards up the steep and dangerous hillsides, brings the traveller to Kuling. Kuling itself, though between 4,000 and 5,000 feet above the sea, lies in a

As regards the utility of this sanatorium, and its cool, refreshing breezes, the following convincing statement from the pen of Dr. Griffith Johu will be read with interest:—

“Before leaving Kuling I must send a line. I have been here for about three months in quest of health, and I do not hesitate to say that we have in Kuling a magnificent sanatorium. In the height of the season, there were here, including children, three hundred persons at least. Many arrived in a weak, sickly condition, but have left in the full possession of health and strength. Kuling has, under the blessing of God, been the means of preserving some in life.

“Every member of our mission has been here for a longer or



VIEW NEAR THE KULING SANATORIUM.

valley surrounded by hills and mountains. Several bungalows, belonging to private individuals and to the different missions, now grace the slopes; and the two L.M.S. bungalows, or single-storeyed villas, are situated about halfway up one of the hills. Below, the valley stretches out with hills rising beyond, and above lie higher hills, with the clear sky as a background. To enjoy the fine scenery of the neighbourhood, however, a stiff climb is necessary. It is only by scaling some of the steeps and peaks that the grand panorama of the hill country can be seen in all its impressive beauty. North and south the range extends for a considerable distance; while to the east and west there are low-lying plains, with Kiukiang and the river Yang-tse-chiang to the north-east.

shorter period, and every one has been benefited by the change. Some of our number arrived here in a very indifferent state of health, and some were very ill indeed. Had there been no Kuling to come to, some would have had to go to Japan, or Chefoo, or Horne. Thus, Kuling has been the means of saving the Society considerably this summer in both men and means. At the close of the summer we find ourselves, to our unspeakable joy, an unbroken band of workers, and all in the enjoyment of improved health.

“My own experience here has been somewhat varied. It has been a see-saw life—sometimes up and sometimes down. But I am much better than I was when I left Hankow, and I have been much better than I would have been at Hankow. There it

would have been, in all probability, a complete collapse. I have also managed to complete a piece of work here which I could hardly have attempted there in the months of June, July, and August. I have succeeded in translating the Psalms and Proverbs into the Mandarin dialect during my stay here.

"We have been suffering from overcrowding this year, and this should be avoided next year, if possible. Our two bungalows, together with the out-houses attached to them, were simply packed in the hot months of July and August. We must have two more bungalows, if the need of the mission in Central China is to be supplied. Are there none among the friends of the Society who would be glad to provide the mission in Central China with those two bungalows? We are indebted to the generosity of Mr. Harris, of Calne, for the two existing ones. Are there not others among our friends at home who would rejoice to have an opportunity of doing likewise? The cost of a bungalow is about £200.

"Do all in your power to keep your missionaries in life and robust health. A missionary *dead* can render you no service, and a weak and sickly missionary can render no efficient service."



THE Ninth Continental Missionary Conference was held in Bremen in May this year, and is reported at some length in the *Allgemeine Missionszeitchrift* for September. The missionary societies of the Continent alone appear to have received invitations, but they were well represented. Dr. Schreiber spoke on the representation of German missions at the Universal Missionary Conference in New York in 1900. He said that German missions are, unfortunately, very little known in England and America, and thought it highly desirable that German sobriety and solid work should be appreciated by the English missionary world. Pastor Julius Richter defended the missionary movement in the English student world, which had been criticised by Professor Warneck. The employment of women as missionaries, to which some of the German missionary societies are still hostile, was another of the subjects discussed.—*Allgemeine Missionszeitchrift*.

WHAT we had not ceased to hope and to ask of God, what our faith caught a glimpse of and claimed, we now touch with our fingers as a fact. Yes, we see to-day the possibility of maintaining and developing our former work, and especially our aggressive work, without neglecting the new tasks which God imposes on us in Madagascar. Is not this the deeply grateful significance of the events which we have witnessed since the autumn of last year? Madagascar has accomplished what neither our appeals nor our exhortations could effect. It has associated with our work a multitude of well-wishers and of Churches which were hitherto strangers, or even opposed to it. All Protestantism feels itself stricken by the attacks directed by the Jesuits against our sister Churches of Madagascar, and is bringing or promising its

help for the work which we have undertaken in its name in that great island. And, along with money, men have offered themselves, so that we are able to send reinforcements to Madagascar, and this without injury to the resources of our other mission-fields, which, on the contrary, have increased, so that for the third time in three years we finish the most expensive year which the Society has yet known without a deficit.—*Annual Report of the Paris Missionary Society*.

"THE greater part of our converts at Hong Kong have not been brought to Christ through me," writes Missionary Reuss; "they have been won by one of our preachers, or by a Bible-woman, or simply by a member of the flock." But whence have these modest instruments drawn their knowledge of Scripture, if not from the persevering preaching of the missionary? It has developed like the seed sown in the earth. . . . Amongst the most important creations of missionary agency has been the formation of a seminary or higher school for the training of native pastors. The seminary is provided with very capable masters, and, under their direction, the students are initiated in the riches, as well as in the failings, of Chinese literature. They have great need of this, for how should they answer the skilful attacks of the literati and the priests if they did not know their classics thoroughly? . . . The pupils at the seminary have also to go through a course of theology and of ecclesiastical history. The latter course becomes more and more necessary with the advance of Roman Catholicism. In consequence of the war with Japan, and the intervention of European Powers in favour of China, the influence of France has become almost all-powerful. Unfortunately it is Catholicism which profits chiefly by this influence. The most dangerous criminal is acquitted by a Chinese tribunal if he promises to become a Catholic. The priest then takes him under his protection; after the priest, the bishop; and after the bishop, the French Embassy at Peking. In such conditions it would be pure folly to have our future catechists and pastors ignorant of the fundamental differences which separate us from Catholicism, the history of this colossal power, and the dangers which both faith and civilisation incur from her.—*Le Missionnaire*.

A GREAT source of hope and encouragement about the young churches of the Bassutos is the increasingly active part which every member takes in helping the flock. It is not only the elders and the catechists who consider they are called thus to employ themselves; still less would they leave the task exclusively to the missionaries. They consider that this is the affair of each and all. Before public worship, but above all after it, the audience transform themselves into preachers. They tell again to others what they have heard; they add their own explanations, often more original and more striking than those of the European pastor. Then they inquire into the effect which has been produced, they wish to know if further instruction is desired, and the beginnings of a new mission-station are laid in this familiar and unpretentious evangelisation. In certain circumstances the converts go still farther—they are capable of making sacrifices for the cause of God.—*Le Missionnaire*.

THE churches of the Rhenish Missionary Society in Cape Colony numbered 14,335 souls, according to the last annual report. It is

an important point that these congregations themselves pay the whole cost for the maintenance of their churches and schools, and in 1894 they even paid 4,309 marks as a voluntary offering to missions. It is also noteworthy that the two Rhenish stations, Wapperthal and Sharon, at which agriculture and handicrafts are carried on at the cost of the Society, are developing so favourably and producing such good results that more landed property can be bought. . . . It is a matter of rejoicing that amongst the Caffre tribes of the east of Cape Colony the time of harvest seems at last to be come. The reports of all the societies working in this region are full of hope. Everywhere progress is visible, and the churches are constantly growing. The progress made by missionary schools in Cape Colony is shown by the fact that 680 coloured people were trained to be teachers in 1894, about double the number of the previous year. . . . In Natal also the work of missions is making decided progress. The number of native Christians has increased in a striking manner during the last seven years. In 1888 there were 5,000 baptized adults, last year there were 15,000. . . . The American Mission in Natal in particular furnishes a proof that careful, faithful, well-grounded work, even on apparently unfavourable soil, has the sure promise of blessing. . . . In the Free State the Church of the Boers is more and more recognising and exercising its Christian duty to the natives. It has recently passed an ordinance that every clergyman must look after the natives in his parish as well as the whites; most of the clergy do this faithfully and receive active help from the elders of their congregations.—*Allgemeine Missionszeitschrift*.



Notice to the CHRONICLE'S "Own Correspondents."—
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.
Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

MISS WELLS writes from Canton:—"In August last I went to Kam Li district to visit the family of Mr. Leung, an old Shaki preacher. This year he has put up at his own expense a girls' school in the village of Juku. It cost him \$400, although he had hoped to put it up for less than \$200. While there I found out a woman who had studied in Miss Noyes' School in Canton, and had there become an earnest Christian. Miss Noyes had recommended me to engage her as teacher, as she had steadily refused to go to any other place to be a Bible-woman, saying she would rather work in her own district, where there was no one to tell the Gospel to her own people. She came at once, and we opened the school several days before I left the village, a fair number (about ten, beside Mr. Leung's own relatives) of scholars bringing their tables and starting work."

MADAGASCAR.

THE situation here (Farafangana) is A CONSISTENT somewhat brighter than it was, owing to CHRISTIAN. Motosôla's return from the Society's College in Tananarivo, where he had been studying for four years. He was one of the first batch of scholars received by Raobèlina, the Isan-Enim-Bolana evangelist, ere the Rev. G. A. Shaw came here in 1887. About Christmas, 1888, Mr. Shaw received him and other lads for special training. In 1893 I got him admitted to our College in Tananarivo, and, by dint of perseverance and hard study, he came out last May at the very top of all the students, leaving all behind him in the race. Through all these years no breath of suspicion has tainted his fair name, and he remains what he has always been, a good, consistent Christian. He belongs to one of the tribes which inhabit this town, and is now trying to establish services in his own



CHINA.—The Rev. J. Chalmers, LL.D., who recently sustained such a heavy bereavement in the death of his wife, has sailed for England in the P. and O. steamer *Sunda*, and hopes to reach London about Christmas time.—The Rev. W. Muirhead, D.D., has been on a visit to Hankow, to seek restoration to health, after the strain consequent upon the celebration of his Jubilee of service at Shanghai.

INDIA.—In consequence of the serious illness of their little daughter, the Rev. A. and Mrs. Parker, of Benares, have been urged by the doctors to bring her to England at once, instead of in the spring, as at first arranged. They expect to reach this country in the *City of Sparta* on Christmas eve.

SOUTH SEAS.—The Rev. J. E. Newell and Miss Schultze have returned to Upolu in better health, but the latter greatly needs her furlough, which is overdue.—The beautiful new Jubilee Hall at Malua has been completed at a cost of £2,000, and was to be opened on December 8th and 9th. An account of this interesting ceremony will be awaited with interest, the missionaries hoping to see on that occasion a greater number of people assembled than have ever met together since the beginning of the Io'm in Samoa.

quarter. I am giving him full liberty in missionary work, simply advising him on knotty points. He has succeeded in getting members of his own family to attend our services, and has quite a circle of young folks around him sometimes at night. With his bright, winning ways he must do much good. Surely the Farafangana Mission has not been in vain to have produced this young man, and two or three others whom I could name.

C. COLLINS.

SOUTH SEAS.

THE *John Williams* reached Sydney on October 14th. She had had a trying time, due to vicissitudes of weather, "JOHN WILLIAMS." coupled with the handicap of having to plough the ocean with a thick mantle of seaweed clinging to the hull below the water line, representing a seven months' tropical growth. The arrival of the ship had been expected a week before, and gradually since then a feeling of misgiving concerning her had intensified to one of fear for her safety, so that when on Wednesday night, the 13th, the signalmaster at Seal Rocks wired "a steamer like *John Williams* passing," the news afforded considerable relief. This was further increased by the telegram received by Messrs. Fenwick and Co., advising her as having been spoken twenty miles south-east from Newcastle, and finally by the ship's numbers being made out at Sydney Heads. She anchored in Watson's Bay about eight o'clock at night. Captain Hore has supplied the following account of the voyage:—"The *John Williams*, from her sixth cruise in the South Pacific, a voyage of just seven months, and eventful not only as her longest, but as including the special visitation of all the mission stations by the Rev. R. Wardlaw Thompson, the foreign secretary of the Society, and also the bringing home from the Ellice Islands of Professor David, and two members of his staff (Messrs. Woolnough and Poole), after their laborious and, it may at least be said, their successful investigation of the coral structure of the Island of Funafuti, is again at Sydney. Three ladies have arrived by the ship—Mrs. and Miss Lawes, from Savage Island, whose long residence and steady work have done so much to render that strange island one of the most peaceful in the Pacific, and Mrs. David. The enthusiasm and devotion of this lady to the work of the coral expedition, and the well-being and comfort of its members, will form a very important and interesting part of the story of their adventures and work, and her loving presentation of papalagi life and character to the natives of Funafuti marks an era in their history, and, no doubt, an important step in their civilisation and Christian growth. The distance accomplished was close on 14,000 miles. Seventy visits to ports and islands have been made, and for detached expeditions, and work of visitation and supply of stations, 258 journeys made by the ship's boats."

NEW GUINEA.

TO-DAY has been one of the "extra" days—three services and Sunday-school, all well attended; and this afternoon I baptized fifteen adults, and had fifty-six at the communion service. One incident pleased me. I was going over the list of candidates with the two deacons. Of one man I was doubtful. I appealed to them, and they at once spoke out, saying he was not a fit person to be baptized. It showed that they had grasped the meaning of the rite. The Delena people are going in for a new church, and have resolved to provide it themselves. They want an iron church, and towards paying for it have collected sandal wood, which has realised £47 12s., whilst they have enough in hand to bring in £10 or £12 more. Further, they and the folks just around here have paid (in sandal wood) this year £4 18s. for Testaments and hymn-books. It is a beginning to do something for themselves, and I am real glad to see it.

H. M. DAUNCEY.

ANNOUNCEMENTS.

DEPARTURE.

THE REV. D. HUTTON and SON, returning to MIRZAPUR, NORTH INDIA embarked per steamer *City of Dublin*, November 27th.

ARRIVAL.

REV. J. W. GILLIES and MRS. GILLIES, from Quilon, Travancore, per steamer *Egypt*, December 3rd.

BIRTH.

COCHRANE.—On September 21st, at Chao Yang, Mongolia, the wife of Dr. T. Cochrane, of a son.

MARRIAGE.

HOWARD-SMITH—BURTON.—On October 23rd, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., the Rev. T. Howard-Smith, of London Mission, Peking, to Mary, second daughter of Edwin Burton, Esq., of Darlington, Sydney.

DEATHS.

LEWIS.—On November 15th, at Bellary, South India, the Rev. Edwin Lewis, aged fifty-four.

LEGG.—On November 29th, at Oxford, the Rev. James Legge, A.M., D.D., LL.D., Professor of Chinese in the University of Oxford, and formerly a missionary of this Society in Malacca and China, aged eighty-two.

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